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of his theological career. The minister of the gospel was to him but a prophet. He could not grasp the idea of Christian priesthood. That man was in any sense the ministerial representative of God was beyond his intellectual and spiritual ken. Hence, unlike Milligan and Dale, he never came into touch with the richest and most progressive and sympathetic Christian thought. The lime was upon his wing. He shook himself free of Arianism, but he fell into pure humanitarianism. The Christ was to him at best but a man. He would not call him "Lord" or "Saviour," and went to extreme lengths of critical exegesis to show that Christ never even claimed Messiahship for Himself. His strong philosophic bent enabled him as a theologian to reconcile the divine transcendence and immanence, and hence he became a theist; but the chains of his environment and early training were too strong for him. He could not emancipate himself. He did not grasp the doctrine of the immanence of the *Logos* in all its fullness. He was a theist, but not a Christian theist.

We must recognize Dr. Martineau's scholarship; we must venerate his giant intellect and admire his singularly stainless life; even if personally we may deplore his ignorance of Him in whom "dwelt all the fullness of the Godhead bodily-wise."

R. H. STARR.

LIFE OF FATHER GOREH. By C. E. Gardner, S.S.J.E. New York: Longmans, Green, & Co. 1900.

This piece of ecclesiastical biography is a record of one of the most significant movements of our time, the evangelization of India. It contains much startling information about the sudden and rapid dissolution of the ancient religion of Hindostan under the solvent of modern ideas, and also about the theistic and syncretistic attempt at a substitute for that religion known as the Brahmo Society, founded about the year 1830 by Rammohun Roy, and developed after 1858 by Keshub Chunder Sen. In the midst of these movements arose that native Christianity of which Father Nehemiah Goreh was the great apostle.

He was born in 1825, of a high-caste Brahmin family. "Like St. Paul, he lived after the 'most straitest sect' of

his religion;" but about the year 1844 he changed from its lower, more legal cult of *siva* to the higher, more spiritual *Vishnu cultus*. But doubts were stirring in his mind, and in 1847 he attended a Christian service for the first time. He had already listened to an evangelical preacher. Thence dated the rapid and painful process of his conversion, with its attendant trials, and early in the following year he was baptized. The biographer betrays his inexperience by passing over this important crisis in the most superficial fashion. He explains that information is lacking, but he has failed to make use of that he had.

It is evident that it was the superior purity and beauty of Christianity that attracted Goreh, but it was his misfortune to be first approached by a type of it in which the dogma of eternal punishment infested his soul with deadly fears and plagued him with moods of depression for the rest of his life. From the scrupulosity induced by it he was never wholly freed, but he enjoyed peace at the last. About the time of the Sepoy Mutiny he became acquainted with the Anglican religious life and thought, and found in it what he needed. He corresponded and talked with Dr. Pusey. In 1868 he was ordered deacon, and in 1876 passed his novitiate with the Cowley Fathers, near Oxford.

Father Goreh came to the conclusion (and his authority carries great weight) that India could be effectually Christianized only by a band of celibate preachers, ready to endure hardship, of the type of the Franciscan friars of the Middle Ages.

After heroic labors with tongue and pen among the people of his peninsula, Father Goreh died in the year 1895, having completed his seventieth year, leaving a name in the annals of Hindu Christianity like that of Justin Martyr in the primitive Church.

G. W.

AN APOSTLE OF THE WESTERN CHURCH. Memoir of the Right Reverend Jackson Kemper, Doctor of Divinity, First Missionary Bishop of the American Church. With notices of some of his contemporaries. A contribution to the religious history of the Western States. By the Rev. Greenough White, A.M., B.D. New York: Thomas Whittaker. 1900.

The title indicates the ground covered by this book. It is